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H not seem to cat, For what have I to dot with industry these centrals. about ye, do not be judge Union

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All throne are inwited to me, but all mines do not prove; all thingsare lawful to tree, but I wall not be brought under the power of any. "Menta for the helfs, and the belly for messar; but God will tenne to nothing boble it and there: but the body [18] not be formed and lett for the Lord, and the Lord for the body.

"And find five hash raised up the Land, and and raids on up browmuch of the dried by his power "Do yo got know that your bodies are members of Christ a Shall I there, taking the mandage of the

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committee formication since account his wown body. Lio ye not know that your body is [the] nemple of the Boly Sparit which [18] in you, which ye have of God; and ye are unt

with a price; glorify may then God! in your beaty."

VII. That concurring the things of which ye have wroten [in men]: [It is wife. Int us to the rest, I my, not is good for a man not to touch a

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Land, Lat not wife in asymmetric your own? for yo have been bought " from lousband; (but if also she shall have been separated, let her remain. numerical, or be recorded to her

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| It ruffer. For the bandman that is called in (the) Lord is the Lord's freedmen; to like measure laber the from an being called is Christ's tradmen. To have been hought with a

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> dividing to each to particular according as he pleases. For seen as the holy is our and her many mounband, but all the propology of the?

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" and the hosty mus," "The eve-ampiret may to the hand, I have not need of them; or agree, the head to the heet,

" I have not need of you. But touch rother, the suppliers of the budy which been to be weaker are neces-

M savy; and those parts of the body which we snown to be the pero void of homest, the we challe with more absorbert become; and our ourseasely [parts] lave note

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"And if one member wifer, all the crombers suffer with [6] and Ween specified by ploy that all the templace

" remove with lift. Now swars Christ's hody and resonbers to partionies,

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assembly; first, apostic; scromily, propheta; thorder, toacheer; toan intravaluna powers; than eith of headings; helps; government; for da all prophete | see all teachers? (are all its possession of spiracu-If the body ?" If the winds healy " hous powers I have all gifts of healings I do all speak with reognes.?

the greater's gifts, and yet show I make you a way of Dieze surpassing scipullenter.

room and of angels, but hiers not love, I my become socialing brane tor a planting retains. And of I have prophecy, and know ball asystemas and all legowinder, and if I have all faith, on at to remove mountains, but have not have, I am nothing. shoot yes the tree shots thad a live pouls in and and a Labbeer op my hedy that I may be burned, but have not * hore, I profit sodione. Love his long patience, or built love is not emulious of others, town is not inscient and each, in not guilted my down put he have in a tra-constructioner, does not such what is its own, a not quickly provoked does not inspire evil, does mult rejuice at imognity but rejoined with " the worth bears " all though bothered all things, hopes all things, endured " all through Love never falls; 100 whether prophenies, they shall be done away or torons, they shall country or knowledge, it shall be done away. For we know us part, and we prophery in part, but when

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Heat which is perfect has some," Hall which is in part shall be done away. D When I was a shill. I spoke at a child. I felte as a shild, I resented as a shild; "when I became a

man, I had done with what belongis all to the chills. For we see now through a disc window? observely, but then five to five; now I know martially, but then I shall know as It to meaking to the acr. There are, cording as I also have been known.

" And now alide tath, lone, love these three things; and the speaker II tingwahalls acound. If therefore I

of these list love.

XIV. Follow ofter love, and be smulove of maritual funniforations I not rather that ye may mornier. " For he that speaks with a compadoes not usen't to man tan to God !

Farmula mysteries. But he thus protion, and successages much and con-

torners without homostic and he that prophesion edited the strender. Now I desire that we should all sponic with tonictes; but rather than

is he that propher in their be that speaks with tongue, unless he interpost, that the same ally was received

alification And now, brothron, by I come to you speaking with timerewhat shall I profit you, unless I shall in landwirther, with property or in | God I read in a larger more

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a scount, wanter pipe or harp, if they give not distinction to the sounds. how shall in he known what is piped. or learned? For allo, if the incorpet their colw James alle county as with

* propure lemme if for war ! Then also we with the torone, unless we'l give a distance speech, how shall it be burne what is spoken I for To will

it may be, so many kinds of voices on the world, and poper of undir-

do not import the power of the sored. I shall be to him that speaks a purincians, and he that speaks a bay-

" largan for me. Thus we also, whole ye are desirons of spirits," and that TO TORN A DOUGH for the adjustation of for no one hours ; but in spirit by " the assembly. Whereare he him

that speaks with a songer pray that plastics speaks to man [in] edifice [14 he may interpret. For if I prog with

a formers, my spirit prays, led my solution. He timb speaks with a " understanding a animital. What is in them? I will prove want this space, lost a will pray also with the medoesterding; I will the with the spiret beat I will sage also was ye should prophery. But ground I the understanding. Since otherwise, if there bissess with | may spire, bow shall be who fills the place of the shaple (striction) may know, at

the groups of thanks, since he does It not know what that except For thou indeed gives thanks well, but speak to you reflor in revolution; or " the affect is not confind. I thank

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*I B. and then, with E is the first of the f the Harmon is a second of the contract of the made, and of clear branches of these are now, and provide across floring for the Christian page to half axes, the beautiful find

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m principle grown min. It is written in the law, by sample of other tengues. and by amange tips, sail I speak to this people; and soither thus wall

is show poor mo, such the Level. So first " tongone are for a stant, and its Blood who believe, but to unbelieves; but prophent, rest to unladience, but to

25 those who believe. If therefore this whole assembly some to-other in one place, met all speeds only to not and simple (persons) smortin, or unbehavior, will not have my yourse

" mind ? But if all propriety, and come unbelieves or signals persons some in, he is converted of all, he is

74 padget of all ; "On neverte of his hear; are manifested; and long, felling agent That face, he will do become to God, reporting that God is todeed anoming you.

se What is it from, bymbran ? whooover in come bounding and infigure had a pulled, but a two lune, has a lemonts, later a revention, the un-

terrentiation. Las all timage be done at to additionation. If our new opening with a ference, The at he two, or at the most throughly senamiely, and

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thy I delays to appeal from words with D lot the first by allows. For ye care all promhery one by one, that all may spirits of property are subsect to rem he and children in trem minute, it propione. For Gad he not is God! of discrete? But all posses, as in all the seamonthies of the emirte!

> Lallywarf woman be allowing the assemblies for it is not perquitted to them to speak; but to be in subject fion, as the law sales tave. But if they who's to hourn anythmy, let them sak their own hydonods at boune; for it is a sharme for a worman's an " ment to so maly. Due the word of thed we can from you, or did it come to you ency? If any one thinks himsall to be a prophet or quirinal, lac land spongages the things that I write to you, thus it is [theh] Lord's commandment. but if my be improal. " lot lon be ignorant. So that, brothrun, down to proping, and do not forbild that speaking with tongton. "" But " let all thouse he done comebly

anua with order. EV. Dut I make known to you, iveniran, the glad tidings which I augustured to you, which also ye recovered, in which also ye shand, by which also ye are saved, in ye hold but the word which I arrended to our as the clad folings, imless the a dead ye have tellered to vain. For I delivered to you, in the first place, what after I had received, their Christdied for our nam, according to the " accompany; and that in was buried; and that he was recard the third day, 2 assessing to the acceptance; and that he appeared to Capitas, then he the twelve. Then he appeared to above

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ness hundred brothrop at man, of whom the most ramam until now, but some also have fallen salmen. ! Then he appeared to James; then " to all the aportles; and last of all,

as to an abornion, he appeared to I maralso. For I am the beast of the at spostles, who are not fit to be called apostle, because I have persocuted to tion of those that are dead. For as

water amurally of God. But ley his grace, which [was] lowerds too. icar not been your; but I have laboured more abundantly than they all, but not L but the gram of God ti which [was] with me. Whather,

therefore, I ar they, thus we preach, it and thus m have believed. Now if " and all authority and power. For Christ is presched that he is raised from smong the dead have tay " miss onder his fast. [The last spemy remarraction of those that ere dend? If But if there is not a resurrection of

those that are dead noticer is it Christ rained; but if Christ is not rained, then, indeed vary also is our preaching, and you also your

ii faith. And we are found also be se witnesses of God; for we have witnessed concurrency God that he raised the Christ, who er jue less not raised of indeed those that are dead are " not mired. For if [those that wen] dead are not raised, unified in Ohr a

Franced : but I Christ be not raised. your faith is vain ; pe any you in to your sine. Then radical also those

who have fallen salesp in Christ. the have permitted. If in this title only we have hope in Christ, we are (the) most missrable of all men.

(But now Christ is raised from smoor the dead, "firstfruits of those fellen asleep. For since by man cumo death, by man also resurrec-

in the Adam all dis, three also in the God's gross I am what I am; and " Christ all thall be made alive. But each in his poon rank : [the] firstfruits, Climst; then those [that are]

" the Christ's at his coming. Tom the and, when he gives up the kingdom to him (who is? God and Father ? when he shall have annuffed all rule be roust reign antil he put all see-

some among you that there is not a " [that] is annufiled [is] death. You he has not all things in subjection under his feet. But when he says that all shings are put in subjection, et to evelope that it is except him who put all things in subjection to

" lores. But when all things shall have been brought into subjection to him, then the Son also bimself shall be placed in subjection to him who put all things in subjection to him, that God may be all in all,)

Since what thall the baptised for the near do it [them that are] dead rise not at all? why also are they bustient for them?" Why do we alms spilinger ourselves overy hour?

Control to the first beautiful would be an error people. Notice the Chr. beautiful would be the first beautiful to the first beautiful to

As the Mengin that was B is many curs on which unless unbounded the process under the same and the process under the same and the same had of term mind withouter it may buy the process a represent in sections, and might be second, on a complete but the latter truly is that The Bograda because of the develops secure this manner of the polyter of the property of the p is real, which if two span be now, in fourte in as it can be used with two, a by Haddy soil by Green trees, If, 10, is smalled to be support that are species to the like the found

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21 Daily I die, by void boasting which

" I have in Charle Je in car Lord, IC to spenk' after the manner of g. u. Therefored with boasts in Ephones. what is the profit to me if those that are I died do not rise? Let us not and " druk; for to-morrow we die. Be

not decreased ord communications energy cool manners. As all up riminer ly, and on the for some my age cant of God. I space to you see a maney of shame.

Bur wasp was will say, How are the doed raised and with what body " do Dies grown Y Ford : what there

sowest a not quickened unless it die. " And what then newed, then rewest not the body that shall be, but a have praint it may be of wheat, or

Il poeme out of ton rest; and God gives to it a body as he has pleased, and to such of the meds its own body.

Every flesh [ad sat the same fash. lass one [ti] of root, and an other fiesh of leman and another flesh of

" builty" and snother of hib-, " And there are bouvan't bounce, and earthly bother; but different is the plant of the neavenly, different that

at of the entitle | one [the | non's plory, and another [the mounts glory, and meeting the plant play; for star

a dellars from stay in glory. Time also [10] the congression of the dead If the source in computations it is reliated

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in sown in wentures. It is raised in # power. It is soon a national body. it is extend a constant body : If there is a ominval! body, those is nice a

spanish lone . Thus also this wall ion. The first most A-burn become a being sond; the last Adam a quel-" oming" spirit. But that which is specified (less) and first, but that which makes to a test which " is operated; the first man out of

The carth, hand of their; the seemed to report, " out or longers. Such as he made of dom, small also those made of done; and wed, as the imprenty ame , such also die he avenly ones If And an we have large the proton of

the lone made of one, we shall bear also the primer of the beavenly oue But the I say, brettereb. that Soah and blood cannot inner: Grad's language pay good potrupation. in ourit measure bility.

Behold, I tell you a pressury: We shall not all iall adout, but we shall

dall be changed,) c an iculant, in the twinkling of an eye, at the last tranger; for the trumpet shall count and the dead shall be raised about suptible, and we shall be changed.

For this corruptible tours needs pen on incorruptibility, and this works)

put on unmorably. But when the com able shall have put on meerrepulhanty, and this mortal shall bave put or unuportality, then shall come to once the word wripten : Describ has

[&]quot;On the whole," terrority of God," green the were More my the anothers is week. 'So know when Some a new the rate, "on rear" is not friend used of a parent; but here a ready

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[&]quot;I do not follow the mass of and writing with crise in a pully annihilation. Head on the column and remous have the nett of T Is Opposite have temporal with it to make it as: TA with this had no onlead to it to the Marcon, which read to the wine record to the wine apprentice and the control of the co

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SECOND EPISTLE TO THE

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at But thoo he (or in fiel, who always leads us to become a in the Chros. and makes munifor the adors of his knowledge through us in every place.

If For we are a sweet odoor of Circus. tor Good in the saved and in these that pornir to the one on adour

broom death unto death, but to the others an adver from " info unto tile ; and who his subspread for the six

" those ? For we do not, as the merry, room a trade of the word of God but as of amounty, but us of God, before Oath, we meak in Cloud.

III. Iso as for or wain to examend counselves I sy the we need, as some, communitatory lemers to you or

V (remuneedalary) from you! Ye are ony letter, written in our hearti-* known and reads of all men being minutesial - les Christ's sports entendered by the princip not with

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thay, when Mount at read, the sail lies as upon their heart. But when it aball turn to the Lard, the well is taken

Il a wer la Now the Lord to the Spins. but where the Spirm of [the Lord It has there's is liberty. But we all, looking on the clary of the Lord

with unveiled tace, are transformed necording to the same true from plory to plury, even as by the Dord. libr Spirit.

IV. Thursday, Laving this mentally, as so have had mercy indwa to, we " bains not. But we have rejected that " hillian things of shame, not walling in deceit, nor falsifying the word of God, but by manifestation of the 44 tenth concapading superior to every "community of then before find. But if also our people is welled, it is * realed in those timt are lost ; in whom the god of this world line bilitaled the thoughts of the nabe 15 lie ring, on that the radiancy of the ghot tadang of the glory of the Christ. who is (suc) image of God, should " not thing forther (for them."). For its we lo not present ourselves, but Chy of Jones Land, and over-lyen your bondmen for Jesus take. He sent we with you. For all things

cases [it is] the God who spoke that out of darkeness light should shire! who has alone in our hearte for the shimme forth " of the knowhelpe of the plary of God in the face of [Jesus'] Cloust. But we buys this irresource in earther vaccals, that the currentingness of the power may be of fred, and not from unt "every was afflicted, but not strucand; some no apparent tente, but " our way not enterely shot up;" perseemted, but not shandomed; cast down, but not de recycl; always bearing about in the body the dying of June, then the life also of Jewan may be manifested in our body; for we who live are always delivered unto death on ascount of Jesus, that the life also of Jesus may be muni-"Tested in our mornal flesh , so that double works on on, but I life in you. And he same the same court of fath, according to what is written. I have believed, therefore have I spoken; we also bell ve, therefore also we speak; Importing that he who has rained the Lord Jones shall raise us also with Tuests, and shall pre-

Taken of the winds to do so were in Corner at Charge of the close of Caret, also to two tweeters of the close of the close

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are for your makes, that the green abounding through the many may came thanknowing to shound to the " glory of God. Whomships we fain! not: but if indeed our outward man is consumed, yet the inward is re-If newed day by day. For our thomemory (and light" affliction works for us in supposing measure in skir-

to ead weaths of older) while we look not at the times that are seen, but at the things that are not seen; for the Drings that are soon larn for a tirehad those that are one posts queenal.

V. For we know that it our earthly in bernagle house he destroyed, we have a building from God, a house not made with tainds, eternal in the * heavens. For indeed in 19th we group, urdently destrong to have put on our house which [19] from hes-"ven; if indeed being also clotted wa shall not be found taked. For indeed we who are in the tabernaals group, being burimed; while year we do not wish to be unclothed, but alottad, that (what to mortal may be swallowed up by his. Now he that has wrought us for this very Dinne Dr. Biod, who also has given

\$1 Orace allowed his through the mate." The grant of field, purious on public, maltening that if a tie stowte, so that the parton ampairs Paul Was districted, but everytime was for the charely. It was not discolate months a hearth by King, but they represent to a late time also grade or Charts. hopeful was much private, and research through some to about the Co. I spirity. The first and distance All the total because indeed it is the waight. I see an exercise of the beauties because it is a support to the property of th

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and know that while present in the bolly we are absent from the Lord. (for so walk by facily and by eight) we are couldent, any and pleased rather to be absent from the body and present with the Lord. Wherefore also we are realists, whether mesent or absent, to be acresable to him. For we must all be thankered before the judgment att of the Christ, that such may receive the things (done) in the body, secondmg to those he has done, whether It be gued as syd. Knowing therefore the furror of the Lord we persmade men. But freez been much-

Therefore [we are] slavers somfident,

fested to Gall and I hope also that we keep been manifested in your conscionees. For " we do not again commend ourselves to you, but two are ervine to you preach u of boast in our bohalf, thus ye may have [sreeh] with those bosoing in countenance. and not in heart. For who lose we

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VI. But Int silow-workness, we also become that are re-even mot the

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sail report and good report; as as-Personal and true; as nature up, and wall known;" so dying, and behold, was love ; as disciplined, and not yet

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One mouth to opened to you, Coeinthinne, our heart is expanded."

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VIII. But we make known to you, bre bren, the gross of God betterned - in the attent liet of Macedonia; that of a great head of apprecion the abundance of their pay and their down presents has abounded to the meher of their free hearted liber My. Fre according to their power, I bear witness, and beyond (their)

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> to boot," for I will come by values and revelations of the Lord L know to make in Olivery Sporting years man, reduction in the both I know " end, or out of the budy I know not that knowing with a star outlined to to (the third houses. And I know mak a man (wanther in that body or out of the hody I know not Olog Sammer or Chick See War realight up. into Paradise, and heard unspeakand a deader which of a near allowed to man to ritter. Of each a one I will bourt, but of expect I will got bench index to not weaksome For if I shall desire to bount.

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all that was rescued. Here to the promptor sales and Three with the Marrier K.L. age throat may

*Or Mercel " Since word " I must !! Lave by Since, \$15 mile.

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B polines up, diductions: left my God amend drample needs to Trou when I come again, and that I shall exhere over many of these who done cinned belops, and have not repetited we he the quelenation and formulation and licensionsmore which they have practiced.

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